

the eastern half of Ireland, causing great damage.¹ The disease has broken out on the Continent, and assumed epidemic proportions, causing such devastation that drastic legislative measures are being employed. The evidence shows that the outbreaks have originated from gooseberry-plants imported from America.²

In October last I discovered the disease in an English nursery on standard gooseberries recently imported from the Continent, and later in commercial plantations in one of the chief gooseberry-growing districts of England. I have since been warning fruit growers, by means of lectures and otherwise, of the new danger. I have taken every step to impress on the Board of Agriculture the necessity for preventing further importation of diseased plants and for enforcing the destruction of all those already infected.

The Board, on being informed of the outbreaks, sent Mr. Massee to the infected districts. As the result of his visit, a series of statements throwing doubt on the foreign origin of the disease and its serious nature have been widely circulated in the Press. These, as coming from the mycologist to the Board of Agriculture, have caused many growers to relax, at this critical stage of the first outbreak, their efforts to stamp out the disease.

I am convinced that there is no scientific foundation for the statements referred to. I have suggested³ that the points at issue should be submitted to arbitration, for it is most important to fruit growers that no doubt should be allowed to remain on a matter which so affects their interests.

The Board has issued a circular warning growers of the serious nature of the disease; but it does not recognise that the disease is new to the country, and that legislation is necessary. Unless the Board takes stronger measures at once, and unless the effect of the statements made by Mr. Massee can in some way be counteracted, nothing can prevent the disease from spreading and causing losses of many thousands of pounds.

E. S. SALMON.

South-Eastern Agricultural College, Wye, Kent,
January 5.

Filter Presses.

WE shall shortly be compelled to purchase a filter press, and should be glad if you would give us information as to the best firms to approach in this matter.

THE "COOPER RESEARCH LABORATORY."

Water Lane, Watford, January 7.

[MANUFACTURERS of filter presses are invited to put themselves into communication with our correspondent.—
ED. NATURE.]

ARCHÆOLOGICAL DISCOVERIES IN TURKESTAN.

WE have referred already (NATURE, December 13, 1906, p. 155, and December 20, 1906, p. 180) to the archæological expeditions of Dr. M. A. Stein and Dr. von Lecoq in Central Asia. News of Dr. Stein's second expedition, which has resulted in further finds of importance, has lately been received, and details of the discoveries of Dr. von Lecoq (foolishly described in a telegram from India as comparable with those of Layard and Rawlinson!) have been communicated by the discoverer to the Srinagar correspondent of the *Times of India*, quoted in the *Times* of January 3. From these it is evident that Dr. von Lecoq's discoveries are, as might have been expected, analogous to those of his forerunner, Dr. Stein, in imitation and emulation of whose work the Prussian expedition of Dr. von Lecoq was sent out. The MSS. documents found by Dr. von Lecoq are, with the exceptions noted below, of the same type and in the same languages as those found by Dr. Stein, and, further, Buddhist paintings of the kind

described by Dr. Lecoq as "the missing stepping-stone by which Indian art advanced across Asia to Japan" were first found by Dr. Stein.

This being said, however, we must note that Dr. von Lecoq's work was carried out in a different part of Turkestan from Dr. Stein's, in the vicinity of Turfan and Urumchi, as well as at Kucha and Kurla. It is therefore to be expected that the results of the Prussian expedition, while generally analogous to those of the Indian ones, will show peculiarities due to difference of geographical position, &c., and it may well be that Dr. von Lecoq has discovered objects of later date than any found by Dr. Stein. The documents which he has found are mostly of the same kind and in the same tongues as those found by Dr. Stein, but some are written in new, or rather little-known, languages, such as Tangut, Koh-Turki, Middle Persian written in the Manichæan alphabet, and a sort of Central Asian dialect of Syriac. Manuscripts in ordinary Syriac were found; these are, of course, monuments of the Christianising activity of the Nestorians in Central Asia from 600 A.D. to 1000 A.D. A curious discovery is thus described:—"The furious zeal of the Chinese conquerors of Turkestan against Buddhism was exemplified by the discovery of the packed bodies, still clad and odorous, of a multitude of Buddhist monks driven into a temple, and stifled there, more than a thousand years ago."

Dr. von Lecoq's colleague, Prof. Grünwedel, is still working in Turkestan. Already fifteen chests of MSS., and altogether about 200 cases of "finds," have been sent to Berlin. "The expedition up to date has cost the German Government 10,000l., a sum which may be contrasted with the 800l. spent on Dr. Stein's epoch-marking expedition of 1900-1 by the Indian Government." Comment upon this fact is superfluous, and would in any case be useless.

The current number of the *Geographical Journal* contains a letter from Dr. Stein, dated from Keriya on October 10, 1906, giving an account of his work up to date. Apart from his trigonometrical surveys of the Kuen-lun mountains and his archæological re-examination of the Buddhist monument known as the Rawak Stupa (already mentioned in NATURE), Dr. Stein excavated a small ruined temple in "the extensive débris-strewn areas known collectively as the Tati of Hanguya." Here he found terracotta reliefs of the fifth to sixth century A.D., often covered with rich gilding. Dr. von Lecoq reports similar discoveries of gilt paintings. East of the Khotan oasis Dr. Stein excavated ruined shrines near the village-tract of Domoko; that of Khadalik yielded MSS. of the same date as those discovered by Dr. Stein previously at Dandan-Uiliq. In one were found stringed rolls of Chinese copper money, deposited by one of the last devotees before the storm of Tibetan conquest wrested the land from the Chinese. At the time of writing, Dr. Stein was proceeding from Keriya to the eastern sites beyond Niya.

AT THE BACK OF THE BLACK MAN'S MIND.¹

THERE can be no question as to the originality and value of this book as a contribution to West African ethnology. Mr. Dennett has lived many years amongst the Bavili and other tribes of the Kakongo district (Luango coast) immediately north of the Congo mouth. He has also of late lived as an official several years in the Benin district of the Niger Delta. About three-quarters of the book under

¹ "At the Back of the Black Man's Mind; or, Notes on the Kingly Office in West Africa." By R. E. Dennett. Pp. xv+288. (London: Macmillan and Co., Ltd., 1906.) Price 10s. net.

¹ Journ. Roy. Hort. Soc., vols. xxv.-vii., xxix. (1900-6).
² See Eriksson, *Zeitschr. f. Pflanzenkrankh.*, Bd. xvi.; also work of de Jacewski.

³ The *Times*, December 28, 1906.

review deals with the hierarchy of kings and chiefs, the laws, social organisation, marriage, birth, and death customs, psychology and philosophy of the Bavili; the remainder of the book treats with much the same subjects as they have been observed by the author in Benin. Finally, there is a valuable appendix by Bishop James Johnson on the religious beliefs and social laws of the Yoruba people.

To anyone interested in the Bantu languages or in the social organisation of the Bantu peoples Mr. Dennett's book will be of great importance. He reveals to us the existence of a relatively ancient (though perhaps not so ancient as he imagines) semi-civilisation of these Luango people. It is remarkable how much their ideas regarding their royal families, their kings and chiefs, resemble the customs of Uganda or of the Mwato Yanvo empire in south-central Congoland. There are also similar ideas of totemism or the division of society into cliques and coteries, each with its emblem or ancestral crest, such as the large *Cephalophus* antelope, the chimpanzee, pig, otter, francolin (which Mr. Dennett miscalls "partridge"), and domestic goat. Though Mr. Dennett does not cite the mushroom as a totem, it appears to be regarded as possessing mystic qualities (as in Uganda). He gives a native equivalent for "totem" as "china" (which he mis-spells *xina*), plural "bina." This word he also renders as "prohibition." It is apparently related to the widespread Bantu root *kina* or *bina*, to dance, such dancing being of a ceremonious or religious nature, and often used to illustrate the action or the object which should be avoided by the persons concerned.

It is also interesting to notice that the word for sacred grove or specially preserved forest in Luango is the same as in the languages of the Victoria Nyanza, *chi-bila*, *bi-bila* (in East Africa this word is pronounced *-bira*).

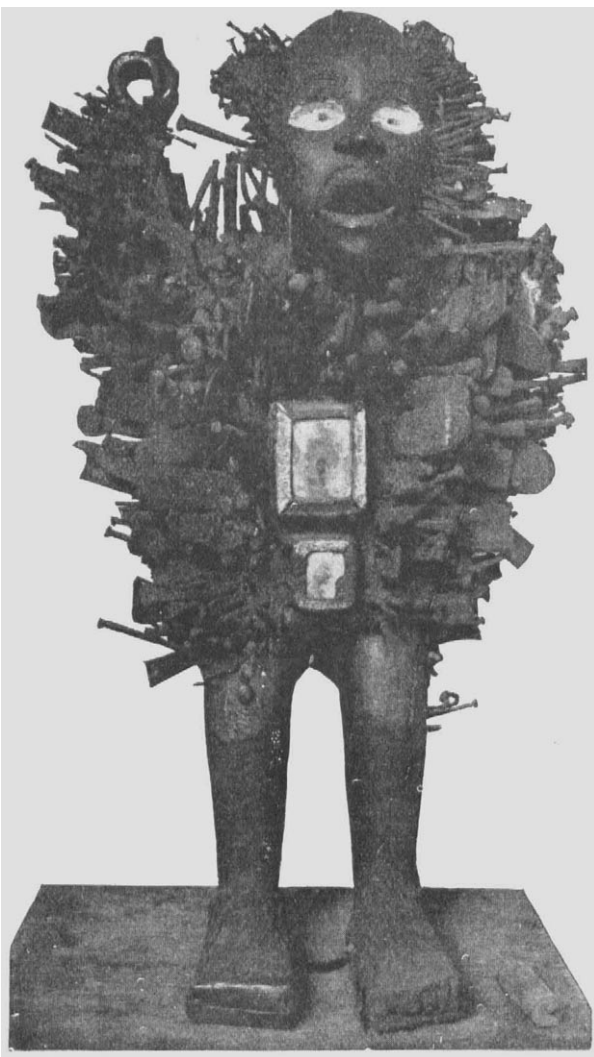
Mr. Dennett deals exhaustively with the omens of birds, frogs, dogs, and snakes; also the remarkable connection of the rainbow and its primary colours with certain specified serpents supposed to represent each colour. He describes all the sacred animals (and the folk-lore concerning them), also the names of the four days of the week (for, as in most parts of negro Africa, the week contains only four days); the names of the seasons, native ideas of astronomy and natural history (the details about the life of the chimpanzee are particularly interesting).

Somewhat similar information is given about Benin. Both in regard to the Bantu people of Kakongo and the West African negroes of Benin Mr. Dennett supports his opinion by citations of the native languages, which (overlooking an exasperating orthography) are almost invariably correct. In some cases he does not seem quite to have grasped the meaning of words. For example, *Nzambi mpungu* really means the God of the Firmament, though this is not quite clearly stated by Mr. Dennett, who has not realised that *mpungu* is only a variation of the East African Bantu *mwingu*, from a root (probably originally *-pingu*) meaning the sky, the heavens, the region in which rain falls from the clouds.

The reviewer cannot accept Mr. Dennett's etymology of the Bantu phrases he attempts to explain. He would read into them a philosophy which is altogether misleading. An acquaintance with other and cognate forms of speech would have shown him this.

For the mass of the book, however, the reviewer has nothing but praise, but he must enter here an emphatic protest against the unreasonable orthography adopted in the case of the Luango or Kakongo

language (but not as regards the Bini tongue). For the consonant *c* or *ch* (the sound of *ch* in *church*) Mr. Dennett uses the letter *x*. Most transcribers of African tongues have agreed to adopt the single letter *c* to express the combination *tsh* or the palatal *k*. Some missionary writers have made use of the letter *x* in its Portuguese interpretation for the sibilant *sh*. It is a great pity that even this should be done, for if *x* is to be used at all it might preferably be employed to express the combination *kh*, the guttural *ch*; but to transfer this needlessly for *c* or *ch* is a serious stumbling-block to the reader. There are



Mavunga, a Kabenda nail-fetish. From "At the Back of the Black Man's Mind."

other points (which it would be wearisome to discuss in detail as regards the transliteration of these Bantu dialects in Mr. Dennett's book) that hinder and confuse. It is such a valuable contribution to ethnology that one could almost wish a second edition might be brought out with a revised and reasonable orthography—from which, for example, such blots as "Fjort" might be removed. This is the way in which Mr. Dennett for many years past has chosen to spell the Congo word *fi-ote*, which means "a black man."